602 elicited with little difficulty:

[682] [683] It is the father's family that is responsible for the dia (blood-money, compensation to a non-group member and his group for physicalinjuries or death brought about by the activity of own group members), they will support you if you get into trouble, it is from them that you get your property, if you marry and have no money, they will collect it for you, and you don't have to pay it back, but you will help them when asked for other people in the family - they are the mai durbe (king of the families).

Upper class members made the following generalization in their statements about the father's family: they felt that the great utility of the patrilateral group is its readiness to support an individual member when he is in trouble, and of course its eventual material use to him in terms of property.

When informants were asked at some other time about the matrilateral kin group without any reference to the father's family and in the context of a conversation having to do with loans and credit, the answer was similar to the following given by a small hamlet farmer:

> Oh yes, for these things (credit) you must go to your mother's family, they will not refuse you anything, for they feel for you like a mother feels for her child.

Upper class members observed similarly that if summa kalewa (if all was well) then people like their mother's family better, it is more [184] affectionate. They also felt that it might be easier to borrow money from the matrilateral groups but were not as unanimous in this respect as the lower class member (neither class was completely unanimous).

[152] In answer to questions about jealousy (kándulí) differences, all informants agreed that there was much more of this among the patrilateral group. One informant expanded this as follows: